

hymns are of various extent: in one or two instances, a *Sulcta*-consists of a single stanza; in some, of a number of stanzas; but the average number, as follows from the above totals of one thousand hymns and ten thousand stanzas, is, of course, about ten. The hymns are composed in a great variety of metres, several of which are peculiar to the *Vedas*^ and the variety and richness of which evince an extraordinary cultivation of rhythmical contrivance. In general, a hymn is addressed to a single deity, but, sometimes, to two; and, occasionally, the verses are distributed among a, greater number. The divinities are various; but the far larger number of the hymns in this first book of the *Rich*, and, as far as has been yet ascertained, in the other books, also, are dedicated to AGNI and INDRA, the deities, or personifications, of *Fire* and the *Firmament*. Of the one hundred and twenty-one hymns contained in the first *AsMaJca*^ for instance, thirty-seven are addressed to AONI alone, or associated with others; and forty-five, to INDEA : of the rest, twelve are addressed to the MARUTS, or Winds, the friends and followers of INDRA; and eleven, to the ASWIKS, the sons of the Sun;

four, to the personified dawn; four, to the
YISWA-
DEVAS, or collective deities; and the rest, to
inferior
divinities;—an appropriation wiicji
unequivocally
shows the elemental character of the
religion. In
subsequent portions of the *Veda*, a few
hymns oc-
sur which seem to be of a poetical, or
fanciful,
rather than of a religious, tendency ; as
one, in "which
there is a description of the revival of the
frogs, on
the setting in of the rainy season; and
another, in